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In Memoriam.

PROF. J. A. LYONS.

Ay mourn, fair Notre Dame, for him, thy son,
Whose form to-day lies silent in thy halls.
One from the Knighthood of the Cross, hath gone
Past the dim shadow of these earthly walls.

Thy peace, oh Christ, be with the noble dead.
Thy white gates open at Thy servant's need!
But sad the groves where he no more shall tread.
The drooping hearts that miss the generous deed.

Yet thou shalt not stand grieving overmuch,
Wise Mother, by his tomb, for such as he
Bring God's great kingdom near enough to touch
The living proof of immortality.

MARION MUIR RICHARDSON.

AUGUST 24, 1888.

Frederic Ozanam.

Frederic Ozanam was descended from a family of Jewish origin which gave to science many illustrious representatives. One of his ancestors was Jacques Ozanam, a distinguished geometrician of the seventeenth century, and the author of "Récréations Mathématiques," and other works still in use. The father of the subject of our sketch was a physician to whom science is indebted for a valuable treatise on epidemics. He established himself at Milan where he practised medicine for several years. There his second son, Frederic, was born April 23, 1813, in that very land of Italy whose great men and historical destiny he was to extol later on. In the year 1817, after Lombardy had again become an Austrian province, Dr. Ozanam removed to Lyons, where he led an honorable career which a terrible accident suddenly put an end to in 1836.

At Lyons Ozanam was educated, and there he commenced his life of study, at first under the direction of his father, who was himself an able scholar, next at college where his remarkable abilities soon attracted the attention of a great professor, the Abbé Noirot, who had taught philosophy at Lyons for more than twenty years. Though his abilities deserved better, the Abbé Noirot was but little known outside the circle of his pupils. Extremely reserved in his dealings with the world, he never sought after fame in the world of science. Although frequently urged to do so, he never published any work, and it was with great difficulty that one of his pupils obtained his permission to publish a compilation of some of his lessons. M. Noirot considered it more useful to train young men than to publish books. He constantly studied to discern among the young people who surrounded him those who could accomplish something; then with the patience which alone can awaken the consciousness of a great duty, he cultivated those feeble germs of talent. Thus he often brought to maturity intellects that honor society and justify his sagacity and generous encouragement. The Abbé Noirot needs no other claim for our admiration than the merit of having discovered and encouraged such men as Ozanam, Blanc de St. Bonnet, Laprade the poet, Jannot the artist, and many others in whose praise much might be written.

M. Noirot's course of philosophy was a scientific preparation for the study of Catholic doctrine, and dogma was the end of all his argument; a tribute to the moral and metaphysical truths, of which the Catholic Church is the depository, marked the conclusion of all his public lessons. Some of his pupils complained of his reserve, which led him to state Christian teachings rather than explain them. We need not

scrutinize his motives, nor justify his methods, for he was very successful in teaching, and it cannot be denied that he possessed the gift of influencing the minds of others. Those who knew Ozanam at this period of his life agree in saying that youth, properly speaking, never existed for him; he was distinguished by a premature gravity, and by that zeal for labor which with him was a family heirloom. A stranger to the errors and the vague ideas of youth, he always preserved a modest, oftentimes timid, bearing, as well as an affectionate air which was very attractive.

We must class Ozanam among the numerous literary victims who frequented, against their will, the dens of pettifoggers. On leaving college, being too young to go to Paris, his parents placed him in a notary's office for two years. To while away the time, he composed an epic poem in Latin verse, on the "Taking of Jerusalem," by Titus. In 1831, he went to Paris to follow a course of law. He had the good fortune to spend two years in the house of the celebrated physicist Ampère, and to enjoy the friendship of this great scholar. Many distinguished men assembled under this hospitable roof. He associated with several of them, particularly with the philosopher Ballandre. A very warm friendship sprang up between Ozanam and the son of M. Ampère, of which the latter has given a touching testimonial.

On this new stage, Ozanam placed in the foreground with unequalled ardor the life of study and the life of Christian works. There are few men in our times who bring to completion any extensive works. Ozanam with his eager mind penetrated into everything. He was doctor of laws and doctor of letters. History—especially when treating of the origin of civilization—and literature had no unexplored fields for him. He learned living languages with uncommon facility without neglecting the study of antiquity. He commenced the study of Hebrew in the notary's office. Nothing was superficial with him. He would not have understood the great theologians and philosophers of the Middle Ages so well if he had not been versed in Greek and Latin literature. Pursuing with perseverance the question of the formation of modern languages, he did not rest until he arrived at the primitive idioms of India. Such a work seemed fitting only for a solitary life; but Ozanam did not understand such selfishness, and had no desire to embrace it. He was a most amiable schoolmate, and many charming anecdotes are related of him. While the cholera was raging, in 1832, he showed an admirable devotion

for his friends who were attacked by the plague.

The powerful attraction which he exercised upon those whom he met never failed to procure for him the first place among his friends. It was by means of this influence that he took such a predominant part in the foundation of two institutions which have acted so forcibly upon the intellectual and religious destiny of France. They are the Conferences of Notre Dame, and the Society of St. Vincent de Paul.

It was the year 1831, the year notorious for the idleness and wickedness of the youth of Paris. Under the Restoration, some noble souls had attempted to rouse the Christian youth to action, but the weakness of the elements and political influence led to the separation of the members; still it only needed a new impulse to collect and encourage these disheartened souls. This impulse was given by an association of young students, consisting of Ozanam and some of his friends. The disciples of St. Simon had challenged the defenders of Catholic doctrine. Ozanam, who was then only eighteen years old, refuted their doctrines in a little pamphlet—the first essay of his talent.

At this time, the professors of the Faculties in Paris not only openly taught anti-Christian doctrine, but even attacked Catholicism by calumny. Ozanam felt all his loyal instincts aroused by this infidel war, and he wrote many letters to the teachers who proclaimed these calumnies. One of these letters, addressed to Jouffroy, moved this guilty professor to make a public recantation of his error, and from this time forth the professors of the Sorbonne became more moderate and impartial in their views. Meanwhile, the St. Simonian band had succumbed under the pressure of ridicule, but the young friends of Ozanam who had so valiantly fought under his direction did not wish to see their little Conference dissolved, and decided to sanctify their reunion by acts of charity. Ozanam thus relates the humble beginning of a great work:

"We were invaded by a deluge of philosophical and heterodox doctrines, and we desired to fortify our faith from the assaults of false science. Some of our young companions were materialists, some were St. Simonians, others were Fourierists, others were Deists. When we Catholics strove to recall the wonders of Christianity to our deluded brethren, they all said: 'You are right if you speak of the past: Christianity has formerly worked wonders, but to-day it is dead. And you, who boast of being Catholics, what are you doing? Where are the works to prove your faith and make us respect and admit it?' They were right, the reproach was only too well deserved. It was then we said to each other: 'To work! and may our acts correspond to our faith. But what is to be done? What shall we do to be Catholics in truth?

but what is most pleasing to God? Let us help our neighbor as Jesus Christ did, and let us place our faith under the protection of charity.' We assembled every week with this idea, and at first, as if jealous of our treasure, we did not wish to admit others to our reunions. But God had decided otherwise; the small association of friends became the nucleus of an immense family of brethren, which has spread over a great part of Europe. You see that we cannot bear the name of founders, for it is God who founded our Society. I remember that in the beginning a good friend of mine, carried away for a moment by St-Simonian theories, said to me: 'What do you expect to do? You are eight poor young people, and you intend to succor the wretches who throng the city of Paris, and if you were very numerous, you would not do very much. We, on the contrary, are developing a system which will reform the world in its labors for the amelioration of the masses. In a few weeks we shall do for humanity what you could not accomplish in so many centuries.' You know, gentlemen, to what these illusory theories have amounted; and we whom my friend pitied, instead of eight, number two thousand; and we visit five thousand families, or about twenty thousand individuals, which is a fourth part of the poor people in this great city. The Conferences, in France alone, number six hundred, and we have them already established and working in England, Spain, Belgium, Holland, Switzerland, Germany, America, and even in Jerusalem. Thus, great results follow from a modest beginning. Jesus Christ was humbled in the manger, but glorified at Thabor. Thus God has made our work His own, and has propagated it throughout the world, and has blessed it abundantly."

Such was the beginning of the Society of St. Vincent de Paul. Preserving the name of "Conference" in memory of its founders, it spread from Paris to Lyons and throughout the whole world. It received the approbation of two sovereign pontiffs and many bishops, and had a great share in the Renaissance of Catholicism in the nineteenth century. It distinguished itself not only by works of mercy but also by scientific and controversial writings. The Society always observed neutrality with regard to political opinion, on account of the subordination of the religious interests of France to the political power at that time. The rapid multiplication of Conferences testified to the wisdom of this policy. From all ranks of society men came, not only to meet each other, but also to form projects of good works. These plans were carried out and were productive of good, but they are too numerous to relate. One particular event which was brought about was the foundation of dogmatic Conferences on religious truths in the Metropolitan Church of Paris.

In the modern history of the Church, there is not a more striking event than the fall of M. de Lamennais, with the dispersion of his brilliant partisans and the condemnation of his journal, the *Avenir*. The Holy See showed once more that Truth may not bow before the prestige of a brilliant reputation. M. de Lamennais then

placed himself at the service of the Church's enemies; and his disciples, grieved at the pride and obstinacy of their master, scattered. The Abbé Gerbet sought a solitary life. M. de Montalembert also retired, but soon came forth armed with two works which display his admirable talent, the "History of St. Elizabeth of Hungary," and "Vandalism in Art." Father Lacordaire was the first to re-enter public life. He had already given proof of his oratorical talent by an address delivered in the Assembly, and a series of sermons in the chapel of St. Stanislaus' College. The opinions of his critics were thenceforth unchangeably in his favor. Ozanam and his friend understood how advantageous it would be if this inspired orator were to speak under the roof of Notre Dame. They made known their desire to Mgr. de Quelin, the Archbishop of Paris, who readily granted their request; and during the Lent of the year 1835 Father Lacordaire preached to that immense audience of several thousand men. His success was wonderful. Bossuet and Massillon saw nothing like it, and it was certainly not the least sign of the religious Renaissance. The Society of St. Vincent de Paul thus had the happiness of giving the first impulse to that movement which has yielded so many triumphs for the Church by the charm of the inspired Word. In this way Ozanam, while applying himself to his studies, influenced movements and ideas.

After having completed the university program he returned to Lyons, and for some time occupied the chair of commercial law. Here he compiled his work on "Dante and Catholic Philosophy in the Thirteenth Century." Here also he prepared himself to face the assembly of the Faculty of letters in Paris. His success there was complete. He astonished the most critical of his judges by his learning, and he was recalled by the Assembly to Paris, and was admitted to the Faculty of letters as a substitute for Fauriel. Meanwhile Ozanam was not idle at Lyons. He was for a long time secretary in the Councils of the Propagation of the Faith, and he exerted himself to infuse into the Conferences of St. Vincent de Paul at Lyons the same enthusiastic spirit which pervaded those of Paris.

One day, near the close of the year 1838, the Conferences of Lyons were convoked to bid adieu to Father Lacordaire, who was about to depart for Italy with two companions to enter the novitiate of the Order of St. Dominic. Lacordaire made a touching address, speaking most warmly of the Society of St. Vincent de Paul, and ended his discourse by some remarks on the

rule of the Friar Preachers which he was about to embrace. It was an unusual spectacle, the sight of this brilliant priest about to exchange a life of fame and glory for the solitude of the cloister, and it made a deep impression upon all those who were present.

Such was one of the many reunions in which Ozanam played a principal part. We must now follow him to Paris where his university duties recall him. He is to fill a chair in the Sorbonne, and give to learned men the results of his studies. This was the career to which he was to be so wonderfully devoted.

In spite of his previous success and his undeniable superiority over the man whose place he filled, Ozanam was always distrustful of himself. Yet after having prepared an elaborate lecture he was often impelled to improvise. His audience, on this account, never suspected his timidity. He was soon ranked among the best orators of Sorbonne, and two years later, when Fauriel died, no one, except himself, had any doubt as to his taking Fauriel's place. It is true that there was some murmuring among those who disliked his Catholic convictions, but justice prevailed in the end, and he was appointed to succeed Fauriel.

At that time the oratorical triumphs of Guizot, Cousin, and Villemant had produced an extraordinary effect. They had formed a new school and a political tribunal where dangerous doctrines were developed and flattery was paid to the revolutionary parties. So Ozanam, on his side, made use of this customary mode of teaching to propagate his own convictions and indirectly to demolish the theories of his opponents. The result of this method was the moral advancement of the pupils. Would that such instructors were more common! Ozanam prepared his work with great pains. He could, like many others, have trusted to his memory and immense erudition, but, on the contrary, he made each new lesson the subject of conscientious meditations and deep study. His incessant labors, however, brought on physical suffering, and it was only by a continual struggle with his malady that he was able to finish his lessons. It is, then, not very surprising to hear that he was melancholy. To see him take his place in the lecture-room pale, restless, and trembling, one would hardly imagine that he was capable of teaching for an hour and a half. His calm, however, was soon restored after the beginning of the lesson, and whenever, in the course of his lecture, he found himself confronted by a grand thought or a beautiful action, his whole soul dissolved into floods of eloquence,

and it was wonderful to hear from such a frail body the most energetic tones as well as the tenderest expressions of poetic delicacy.

One day he took for his subject "Italian Literature in the Age of Dante." After having analyzed the "Divina Commedia," he brought up successively before the mind the other important personages who gave such a character to that age. He reviewed in turn St. Peter Damian, St. Dominic, St. Francis of Assisi, and finally, St. Thomas Aquinas and St. Bonaventura. He devoted two lessons to the analysis of the "Summa," and then he analyzed the legend of St. Francis, Meditations on the Life of Our Saviour, of Philomena, and St. Bonaventura. While representing the poetical grandeurs of Philomena, he was carried away by his thoughts and substituted for his written text his own inspired words. The professor had disappeared, the poet alone remained. The memory of this lesson will never be effaced from the minds of those who heard it.

Ozanam had now become famous. He realized the promises of his youth, and the time was approaching when his professorship was to give him new influence over that series of Catholic works produced in Paris in 1843. The controversy on the liberty of teaching, which had died out for some time after the condemnation of the *Avenir*, commenced again. M. de Montalembert inaugurated his political career by a pamphlet upon the "Duties of Catholics." The *Correspondant*—a periodical review—started upon a new career under the direction of M. Foisset, who collected for it a brilliant group of writers among whom was Ozanam, who published many of his works in this way. The same year the *Cercle Catholique* was founded under the direction of Mgr. Affre, Archbishop of Paris, and other illustrious Catholics. It rendered great service to learning, and was of great advantage to many students for whom it provided as many Conferences as there were students. Ozanam presided over the Conference of literature, and there, as at the Sorbonne, his passionate enthusiasm aided his great erudition. The *Cercle Catholique* became a centre of intellectual activity. The most illustrious men of the age gave Conferences there, among which were some given by P. Lacordaire and M. de Montalembert. The union of faith and science, religion and liberty was the thought which animated this assembly of talented minds. However, the establishment of this *Cercle* was only one of the many interesting events which characterized this period of Catholic works. Lacordaire returned from Italy and took possession of his

pulpit at Notre Dame. Historical and apologetical works sprang up on all sides. M. Lenormant, professor of history at the Sorbonne, was converted to Christianity after a three years' struggle with his convictions. Through the hostility of his former associates, he was removed from his position by the order of a government which has always been too weak to defend the truth.

But now the time has come for us to speak of the writings of Ozanam. His first work was a parallel between two Chancellors of England; Bacon, the great man of the world, and St. Thomas of Canterbury, the great man of the Church. In 1836, Ozanam paid a noble tribute to the memory of his protector, M. Ampère. This notice was inserted in the first volume of the *Université Catholique*. In 1840 appeared the first edition of his work on "Dante and Catholic Philosophy in the Thirteenth Century." The second edition was published in 1845. Four Italian translations have been made, as well as a translation in English and one in German. In his essay on Dante his peculiar genius reveals itself very clearly. Then comes the "Etudes Germaniques," a work which merited to receive the great Gobert prize awarded by the Institute of France. This work comprises two volumes: one treating of the Germans before Christianity, the other on Christian civilization among the Franks. The first part of the work is devoted to the question of the origin of the German race; the second treats of the influence of Roman civilization. In the course of his work he employs the researches of modern German writers, but he carefully avoids their bad tendencies. The books on "Dante" and the "Etudes Germaniques" were only a part of a great work in which Ozanam intended to narrate the history of letters from the fourth to the thirteenth century. His object was to show that the Church never permitted the flame of science to be extinguished, but that during those long ages men devoted to the duties of the priesthood kept it alive by uniting the ancient civilization with the modern world. He intended to begin by an introductory volume in which he would depict the intellectual state of the world at the advent of Christianity, and the care with which the Church preserved the inheritance of antiquity; then he would describe the barbaric world before Christianity; the conversion of each nation to Catholicity; the wonderful labors of the early saints; the most glorious centuries of the Middle Ages, and the great men which they produced, until at last he would reach the time of the "Divina Commedia, regarded by him as the

monument of that period. It was a grand project, but its realization was prevented by sickness.

Ozanam had a most tender soul; for wife, father, brother, sister, friend, he was filled with such affection as Christianity impresses on the hearts of those who love her heavenly doctrine. Mark the respectful pride with which this Christian spouse speaks of the companion who shared his joys and sorrows:

"She who has been left to me in this world to sustain me by a smile and a look, to draw me away from my discouragements, and to show me, under its most touching form, the power of Christian love . . ."

But we cannot pause to consider the delicate traits which marked his character; we must move on towards the fatal termination which through melancholy fear he had often foretold.

In the autumn of 1848, the state of his health obliged him to resign his chair at the Sorbonne and seek for rest under the sky of Italy. But Ozanam could not rest. He brought back from his tour the materials for two volumes. The first was a collection of "Unpublished Documents to be Used in the History of Italian Literature from the Eighth to the Thirteenth Century." The greater part of these were wholly unknown. An interesting dissertation on schools and public instruction in Italy serves for an introduction. The second volume was the "History of the Franciscan Poets in Italy in the Thirteenth Century." Its brilliant pages bear the imprint of his penetrating mind. He speaks in the most ornate language of the union between the fine arts and poetry, and of the influence of asceticism. A translation of the "Flowerets of St. Francis" concludes this volume. There is a sweeter and lighter touch perceptible in these pages. They were written by the only person from whom the author could take them without plagiarism, and they are not the least ornament of this work.

In the autumn of 1849, he passed some weeks at Fernet in Italy; he did not complain much of his health, and his mind was occupied with plans for future works. This intermediate state between sickness and health lasted two years. Ozanam should have given up all labor, but his zeal did not permit him. After his "Franciscan Poets," came "Studies on Paganism at the Time of the Barbarian Invasion," which was an introduction to "History of Letters during the Barbaric Times," and his work on "Progress in the Centuries of Decadence." It seemed as if his mental faculties were doubled when his physical strength had abandoned him.

In 1851 Ozanam went to London, accompanied by his wife and M. Ampère. The latter shortly

after left for the United States. Ozanam found much to attract his attention in England; but the country was made odious to him by reason of the great poverty of the lower classes, and the intensity of Protestant prejudice; but he was consoled by the progress of Catholicity, and the fervor of the Catholic clergy and people.

Ozanam returned to Paris in the winter of 1852, but the next spring brought another crisis, and he was obliged to leave Paris never more to return. He went, by order of the physicians, first to Eaux-Bonnes, then to Biarritz, and finally to the sea-shore. There he regained some of his strength, and he wished to visit Spain whose literature and monuments possessed great attraction for him. He also desired to make the celebrated pilgrimage to St. James of Compostello. Prudence obliged him to change his mind and stop at Burgos. While travelling he took down notes which have since been published under the title of "A Pilgrimage to the Land of the Cid." This was his last work.

Ozanam remained only four days at Burgos, but he visited the many monuments of that heroic city. Among these are the home of the Cid; the monastic fortress, Las Huelgas, where Ferdinand was armed a knight; the monastery of Miraflores, erected by Queen Isabella; but, above all, the Cathedral of Our Lady of Burgos—a marvellous triumph of architecture—excited his admiration. He also went to visit a Conference recently established there. The Bulletin of the Society has kept a record of it, and he was received with an enthusiasm expressive of the brotherly love of Catholics. Our invalid then set out to visit the birthplace of St. Vincent de Paul, near Dax. He then departed for Tuscany where he spent the winter, and divided his time between the cities of Pisa and Florence. He was much disappointed by the climate which proved to be cold and damp. During his stay at Florence he received the diploma of the member of the Academy de la Crusca.

Ozanam haunted libraries and archives; he also visited the Conferences of St. Vincent de Paul in the Tuscan cities. He next went to Antiguano, a village adjoining Livuono, where he was finally attacked by his last illness. At first he seemed to recover through the influence of the vivifying air of the sea, but it proved of short duration, and soon he was obliged to abandon all illusory hopes. So, on the 23d of April, he made his will.

After accomplishing this duty, Ozanam's only thought was to prepare for death. With deep and sincere contrition he repented of all his sins and even of the slightest frailties. His

passion for work remained undiminished, and even in this state he forced himself to compose verses. He longed to return to Paris, and it was resolved to comply with his desire. On the last day of August, Ozanam and his brother, Dr. Charles Ozanam, left Antiguano. As the invalid approached nearer and nearer to his destination, he manifested great joy, but at Marseilles he was seized with extreme weakness, and no further progress could be made. He received the Last Sacraments in his full senses, responding himself to the prayers of the priest; then he fell into a slumber which lasted until the end.

Frederic Ozanam died on the eight of September, the Feast of the Nativity of the Blessed Virgin. His remains received first the fraternal honors of the Society of St. Vincent de Paul at Marseilles; at Lyons it was necessary to stop to satisfy the piety of his associates and numerous friends. At Paris, the funeral took place in the Church of St. Sulpice, in the midst of an immense throng—parents, members of St. Vincent de Paul, priests, professors, and learned men. The body was temporarily deposited in the vaults of the church until the members of the Society of St. Vincent de Paul at Lyons should obtain the necessary authorization to remove these precious remains to their city. M. Victor Le Clerc, the president of the Faculty of letters made an address which was expressive of the sentiments of the assembly. C. J.

On Reading a Recent Novel.

Her heroine's heart Amélie rives
In twain. Yet why should it be riven?
For marriages, though "made in heaven,"
Do but endure through mortal lives,
Death from the obligation shrives—
Such was the sacred answer given
Concerning her with husbands seven—
"There none are husbands, none are wives."

When to the "Rectory" she flies,
Where heavenly truth should never fail
To comfort souls with grief oppressed,
She hears but sentimental lies.
Truth would, however, spoil the tale:
There's no romance in being blest.

A. J. S.

Make Allowance.

A skilful mechanic when constructing a piece of work must, and does—if he wishes to have it right—make allowance for the many and various forces that may act upon it. Thus in placing a tire upon a wheel he first takes a straight bar of iron, runs the wheel over its surface, and, cutting it,

allows a little for the shrinkage in consequence of the bending. He then runs the wheel with a traveler and thus takes its measure, after which the tire is measured by the same instrument. And here a little extra iron is allowed for the lap of the weld. After he has heated and joined it together, he measures it again, making due allowance for the contraction of the portion which is still warm. Then it is heated (for the tire is smaller than the wheel) and placed upon the latter. Thus it may be seen how necessary it is for all allowances to be made in order to perfect the work.

As the mechanic does in his work, so we, too, if we wish to judge correctly of the doings, manners and customs of others, must make many allowances. For instance: If in reading the history of a country we learn that at certain periods the study of literature was neglected, as well as the fine arts; in a word, that education did not receive the encouragement which it deserves we should not at once condemn and brand the people of that time as indolent and unambitious, but should make some allowance for this state of affairs. In other words, we should go back to the cause, for, certainly, every effect has a cause. Now we will find upon doing so some excuse for their condition: either they have been visited by some plague, or tormented by war, or something has happened to produce this sad but yet unblamable state of affairs.

Again, in our conversation we should make allowance for the rights and feelings of others. Perhaps they may not have had the opportunities of acquiring an education that we have, and it cannot be expected that they will be as polished as those who have the advantage of a superior education. Again, if some of their customs seem out of place to us, let us not judge them hastily, but remember then it is sanctioned by old age.

Thus far we have seen how necessary it is for us to make allowance for many things in the case of others. Let us now consider our own case and see if this principle should not also be followed. We all know that there are certain times in our lives when prosperity seems to be on our side. If under such circumstances our income is large, is it not wiser for us to save a portion for a rainy day than to spend the entire amount? A good farmer will calculate on the weather, and make hay while the sun shines.

Therefore we should not forget to make allowance always. Remember there are always two sides to a story; and when we hear one of them we should make some allowance for the other,

JOHN CONLON.

College Gossip.

—The Methodist College of York, Nebraska, has been bought by the Catholics of that city and will be used as a Catholic high-school in future.

—The new seminary of St. Joseph's Society for the colored mission was opened on Sunday, September 9, by his Eminence the Cardinal Archbishop of Baltimore.

—A new Catholic High School, with capacity for 900 pupils, is nearly completed in Philadelphia. The funds for its erection came from the estate of the late Thomas Cahill.

—The Institute of the Brothers of the Christian Schools now numbers 1,220 establishments scattered throughout the world. There are 11,712 Brothers and 1,670 schools, with 307,387 pupils, besides many colleges and boarding schools.

—The French Academy of Inscriptions and Belles-Lettres has decided to divide the interests of the Garnier Fund among the Vicar-Apostolic of Lake Nyanza, the Vicar-Apostolic of the Higher Congo, and the superior of the mission at Ounya-Nyambe. The legacy was bequeathed to the Academy to assist travellers in Asia or Central Africa. The Missionaries will be required to note any particulars of ethnology, geography, or philology which may be useful to science, and also to endeavor to discover whether it is practicable to open up the central part of Africa for European commerce.

—LEARNED JESUITS AT PLAY.—A correspondent of the London *Weekly Register* writes: What a mighty leveller is our national game! I have just witnessed a striking instance of it on the Hodder Cricket-field. Hodder, you know, is the Preparatory School for Stonyhurst. Well, there I found the rival teams solemnly arranged against each other—the one in cloth of sable hue, made up of the erudite Jesuit Professors of Stonyhurst College, truly formidable opponents, among them, I was told, being two M. A.'s, four B.A.'s,—indeed all had won distinction on one field or other. They were led by the well-known astronomer, Father Perry, himself LL.D., F.R.A.S., etc., These great men had come down from their lofty heights to do battle, and as I can vouch for it, their very best against the Lilliputian team of Hodder. The latter, in their white and blue, smart, vigorous little fellows, seemed in no way appalled. For the nonce, the professors quite threw off their dignity and put the youngsters altogether at their ease. Presently, I saw the great astronomer tossing up for first innings with the boy-captain, Frank Colley. The Hodderitians were the first to bet, and put together 91 runs. The wickets of the professors fell for exactly the same total, making the match a tie, the last Professorial wickets going down amidst the wildest excitement and loud cheers of the Hodder minims, who, when the game was ended, set up still more lusty cheering for their popular visitors.

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The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has entered upon the TWENTY-SECOND year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains:

choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

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Personal gossip concerning the whereabouts and the success of former students;

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Notre Dame, Indiana.

If a subscriber fails to receive the SCHOLASTIC regularly he will confer a favor by sending us notice immediately each time. Those who may have missed a number, or numbers, and wish to have the volume complete for binding, can have back numbers of the current volume by applying for them. In all such cases, early application should be made at the office of publication, as, usually, but few copies in excess of the subscription list are printed.

The Editors of the SCHOLASTIC will always be glad to receive information concerning former students and graduates of the University.

—The courses of Christian Doctrine in the University were reorganized on Friday, Sept. 14. Each department is divided into four classes of religious instruction, and with them open the exercises of the day. The precedence given these courses over all other classes is unquestionably one of the most commendable of the "new departures" that have been inaugurated of late years.

—The attendance at the University during the present year will be larger than ever before, and in all probability the accommodations, great as they unquestionably are, will be taxed to their utmost limits. The force at work on Sorin Hall—the new building for the use of the students of the Senior and Junior years—has been increased, and every effort will be made to rush the building to completion, and have it ready for occupancy early in November. With this addition Notre Dame will be fully prepared to meet all demands which a year of unprecedented prosperity may make upon its resources.

—One of the latest and best additions to school text-books is Mr. Maurice F. Egan's translation and adaptation of Paul Bert's "First Steps in the Sciences with Object Lessons." The work will be printed in two parts, arranged in a manner which will make the use of it as pleasant to the student as to the teacher. The illustrations are numerous and expensive. Equipped with this book, no teacher can fail to impart to his young pupils a well-grounded knowledge of the all-powerfulness of God working through natural science, and of almost gifting him with new powers of vision. The wonders of the animal, the vegetable, and the mineral world will be laid open in a manner conducive to the glory of God and the future consolation and practical benefit of the pupil.

—The life of the student at Notre Dame is entirely devoted to the object for which he enters the College, namely, study. Study rendered pleasing, attractive, by a generous rivalry, by promotions, regularity, progress, and exclusion of all noxious sights and things in general which prove to be not only a hindrance to, but the real stumbling-block of, advancement in learning. Here also, in the pure atmosphere of a fine, well-cultivated country famous for the beauty of its sceneries; on the open baseball field; around the limpid lakes or under the shady groves of Notre Dame, the student finds plenty of recreative sports and real enjoyments. No wonder that the old students think of Notre Dame in their distant homes, and wish to revisit it once more during life; no wonder that the great festive days of their *Alma Mater* are yet counted among their happiest, and that they treasure up in their memory the remembrance of those eventful days when Notre Dame counted them among her Alumni. But now more than ever does Notre Dame lay claims to the kind affections and mindfulness of her children, for she has been most ingenious in exerting herself to please them as well as teach them.

—"Noblesse oblige" is a good motto which might sound better if we could put it into plain English. It means to us here at Notre Dame that the fact that we have certain advantages should oblige us to shoulder certain responsibilities. The greater our advantages, the greater our responsibilities.

Now, the greatest of our responsibilities just now is that we should prove worthy of the good fortune which gives us the opportunity of becoming men of education and cultivation. It

is not supposed that any young man comes to this University who is not a "picked man." If he considers himself an "average sort of fellow," who is content to dawdle and yawn through his lectures and lessons, he had better go home and learn to drive a car, or to occupy some similar position in which "*noblesse*" of intellect is not required. It is an honor to be here; it is an honor to be considered worthy to come hither. Let us remember this,—not in the spirit of pride, but in the spirit of gratitude and humility. In order to do good work in the world—in order to fill a high place in the world—thorough education is necessary. To obtain it means work, and work means the sacrificing of many little idlenesses and inclinations. Our position as students of this great University should force us to work unremittingly. "*Noblesse oblige!*"

The Opening of the Scholastic Year.

The first Tuesday in September always marks the beginning of the scholastic year at Notre Dame; but in accordance with a time-honored custom the formal opening is deferred until the Festival of the Blessed Virgin which follows soon after. Then, with the solemn offering of the Holy Sacrifice of the Mass, the work of the year is placed under the protection of Almighty God through the intercession of His Blessed Mother. This was done on Sunday last in the college church. Solemn High Mass was celebrated by the Rev. President Walsh, assisted by Rev. Fathers Morrissey and Regan as deacon and subdeacon. An appropriate and very instructive sermon was delivered by the Rt. Rev. Bishop Keane, the Rector of the new American Catholic University at Washington. We would be glad to give entire the discourse of the learned prelate, but we are forced to be content with the barest outline.

The Bishop began by referring to the festival of the day, the Holy Name of Mary. The Gospel told of the accomplishment of the mystery of the Incarnation of the Son of God, and the Divine Maternity of the Blessed Virgin Mary. From her the only Begotten Son of God received His human nature, and under her care and protection the years of His sacred childhood were passed. Most fittingly then was it for the youthful student thus to begin the year by placing himself and his work under that same maternal protection. It should be a happy year for him when the days were to be spent in growing wiser, better and more useful for a life that

should be honorable to God and man. The Bishop dwelt for some time upon what was implied in the Incarnation and the intimate connection of the Blessed Virgin with the accomplishment of this great mystery.

From the words of Sacred Scripture—the Child Jesus advanced in wisdom and grace before God and man—he drew the most practical lessons for the guidance of the student during the scholastic year. God wished them to grow nobler in the sight of their fellow-students, and to that end He had given them mind and intellect. They should fill their minds with all wisdom—with the knowledge of God, of all that He has made. Let their intellects be filled with all possible learning and their lives with all holiness. No one could love a mean, an untruthful, a dishonest character. So if they would make their lives pleasing in the sight of God, they must be noble, honorable and manly in the sight of their companions, and seek to become, day by day, more and more kind, charitable and honorable. They will thus be encouraged to labor, and will the more easily repel any temptation to idleness.

In speaking of the necessity of effort in education, the Bishop made use of the following happy illustration: Michael Angelo stood before a great block of marble, and said: "There is a great angel in there, and I am going to take him out with my chisel and hammer." And he hammered and gave it hard knocks until the shapeless block took the form of a beautiful angel. If the block could have spoken, it would have said: "Why hit me so hard?" And the sculptor would have answered: "Let me knock and cut to see what a form of beauty I will give you." God has made us to His own image and likeness. The teacher looks at the student, and says of his soul: "There is the image of God, and I must bring it out. It may require hard knocks, but be not afraid; for the result will be to develop that beautiful image of God, to mould your soul according to the virtues of Jesus."

The words of the Right Reverend preacher made a deep impression upon the minds of all present. There can be no doubt that the earnest words of advice and instruction will produce abundant fruit, and tend to make the students more earnest in the work before them. Indications of this happy result are everywhere manifest, and there is every reason to hope that the scholastic year of '88-'89, which has begun under such happy auspices, will be numbered amongst the brightest and best in the annals of *Alma Mater*.

A Memorable Reunion.

Last July the twenty-fifth anniversary of the Battle of Gettysburg—the greatest battle in the history of the Union—was commemorated by the surviving veterans of that memorable fight. The anniversary was observed in a manner to attract attention, and reports of the proceedings were spread far and wide and were perused by countless readers throughout the country. As we had occasion to note at the time, one of the most interesting features of the commemoration was the reunion of the veterans of the Irish Brigade engaged in the “three days’ fight,” which reunion Very Rev. Father Corby, Provincial at Notre Dame, attended in response to a very pressing and cordial invitation. Recently a friend sent us a clipping from an eastern paper which gives a more detailed account of the reception accorded Very Rev. Father Corby by many of his old “soldier congregation” than we were able to procure during the vacation. As a matter of history, as well as a notable manifestation of esteem, we deem the extract worthy of insertion here. The writer, after detailing the movements of the veterans from New York, proceeds as follows:

When the party reached Gettysburg they dressed and prepared to march to the field about two and a half miles away; but before this, after breakfast, they attended solemn Requiem Mass celebrated by their old chaplains, Father Corby, now of Notre Dame, Ind., and Father Ouelette, of Garden River, Ont. It was a strange meeting for the veterans, and many stories were told of what these grand priests had done for them. Many of them pointed out the fact that while Father Corby, during the war, wore a long beard, his face was now entirely clean-shaven, and Father Ouelette, who was then as clean-shaven as a child, now was distinguished by his grey beard.

When Father Corby met General Nugent in the church, hands went up to the eyes of every man that knew what it meant. The two had not met since they were together on the battlefield, and the thoughts aroused in each were too much for themselves and too much for those around. All the memories of the past came vividly back, and the picture of these old veterans was exciting in the extreme.

Then came the Mass, after which Father Corby preached as touching a sermon as one could listen to. He spoke of the Celtic Cross as symbolizing the noble idea to which Irishmen should be ever true. It represented their faith, which in all their trials and difficulties they had never forgotten; it represented their adopted country, which they had served with such grand devotion, and it represented the

country of their fathers, for they could not have loved this one so well had they not loved their own.

Your correspondent could get no information from Father Corby about himself. He was as modest as he was enthusiastic about the “Old Brigade.” The fact that he had served with the regiment was all that he would tell, and even in this he was retiring. The love expressed for him by the Old Brigade should be a memento that he will never forget, and we think it will be so.

Everybody loved him on the field of peace just as they had loved him on the field of fight, and the pleasure of seeing him once again was to them a sight never to be forgotten. In the church he had very hard work to keep his mind from going back fondly to the hard days when he was but an army chaplain, and here it is only proper to say that Father Boll, the priest who for twenty-four years has been pastor of the Catholic church at Gettysburg, expressed this wish: “I am sorry, deeply sorry, that I was not one year more here so that I could say I gave help to the Irish Brigade.” He gave help to them now by giving up his church for their use, and the veterans feel very grateful. Father Corby was the most warmly welcomed of all those who were there. As mentioned in another connection, he was a bearded man then; but yet the boys knew him and rushed in to grasp his hand with warmth. He fully recognized why they did so, and spoke with feeling of the fact. Major Haverty and the rest of those who knew him tell how earnest Father Corby was in the fight. They say he was a glorious priest, a glorious patriot, and a glorious man. The solemn absolution which he gave to the Brigade before entering the fight is thus described:

“Father Corby stood upon a large rock in front of the Brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition, and firmly resolving to embrace the first opportunity of confessing their sins, urging them to do their duty well, and reminding them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought. The Brigade was standing at ‘Order arms.’ As he closed his address, every man fell on his knees with head bowed down. Then, stretching his right hand toward the Brigade, Father Corby pronounced the words of the absolution: ‘Dominus noster Jesus Christus vos absolvat, et ego, auctoritate ipsius, vos absolvo ab omni vinculo excommunicationis et interdicti in quantum possum et vos indigetis, deinde ego vos absolvo a peccatis vestris, in nomine Patris, et Filii, et Spiritus Sancti. Amen.’ The scene was more than impressive, it was awe-inspiring. Near by stood Hancock, surrounded by a brilliant throng of officers, who had gathered to witness this very unusual occurrence, and while there was profound silence in the ranks of the Second Corps, yet over to the left, out by the peach orchard and

Little Round Top, where Weed and Vincent and Haslett were dying, the roar of the battle rose and swelled and re-echoed through the woods, making music more sublime than ever sounded through cathedral aisle. The act seemed to be in harmony with all the surroundings. I do not think there was a man in the Brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt there in their grave clothes—in less than half an hour many of them were numbered with the dead of July 2. Who can doubt that their prayers were good? What was wanting in the eloquence of the priest to move them to repentance was supplied in the incidents of the fight. That heart would be incorrigible indeed that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

Resolutions of the Faculty of the University in Memory of Prof. J. A. Lyons.

At the first regular meeting of the University Faculty held Wednesday, Sept. 12, a committee was appointed to draft resolutions in memory of the late Professor Joseph A. Lyons. The following were adopted:

WHEREAS, It has pleased Almighty God, in His infinite wisdom, to take to Himself PROF. JOSEPH A. LYONS, we, the Faculty of the University, deem it only appropriate that the following resolutions shall stand as our inadequate tribute to his memory. Therefore, be it

RESOLVED, That the noble self-sacrifice of JOSEPH A. LYONS entitles him to be ranked among the best benefactors of our University whose names come directly after the revered founders:

RESOLVED, That, having known the man and his good works, we hereby testify to his constant, unwearied, unostentatious suppression of every thought of self for the good of others. He loved his neighbor *more* than himself; and, if ever life-blood and heart-beats can be said in a literal sense to have helped a great object to completion, the life-blood and the heart-beats of JOSEPH A. LYONS went far in the task of making our University what it ought to be:

RESOLVED, That the heroic self-abnegation of JOSEPH A. LYONS be perpetuated in the memory of the Faculty and students in every possible way. As an example of purity of character and singleness of purpose, his character has helped to form many good lives among those he taught during his many years in the service of Our Lady and her University:

RESOLVED, That these resolutions, which do not convey aught but a weak idea of our intense appreciation of the high character and aims of JOSEPH A. LYONS, be printed in THE NOTRE DAME SCHOLASTIC, and a copy suitably engrossed and hung in the Faculty meeting room.

REV. J. A. ZAHM, C. S. C.,
BRO. ALEXANDER, C. S. C., } Committee.
PROF. J. F. EDWARDS,

RESOLUTIONS OF THE ST. CECILIA SOCIETY.

WHEREAS, On the twenty-second day of August, 1888, the soul of PROF. JOSEPH A. LYONS, A. M., winged its flight to a brighter world than this; and

WHEREAS, By his death we, the St. Cecilians, have lost a founder, a director, and our best friend—one faithful to his duties as a citizen, an instructor and a Christian—an earnest and untiring worker; be it

RESOLVED, That we offer our sincerest sympathy to

the bereaved relatives, bidding them remember that their loss is his gain;

RESOLVED, That we, the St. Cecilians, present and past, place in Cecilia Hall a full-length picture of our beloved President, as a lasting memorial of him who was ever cheering us onward in the pursuit of the Good, the Beautiful, and the True.

RESOLVED, That a copy of these resolutions be printed in THE NOTRE DAME SCHOLASTIC and the South Bend Times and Tribune.

R. ADELSPERGER,
WM. P. MCPHEE,
J. J. MCGRATH,
J. E. BERRY,

W. C. DEVINE,
J. A. WRIGHT,
L. J. SCHERRER,
J. J. REINHARD,
Committee.

Personal.

—Very Rev. E. B. Kilroy, D. D., '55, of Port Sarnia, Canada, passed a few days at the College during the week.

—Rev. Michael Lauth, C. S. C., '78, left on Monday last to enter upon a new sphere of action in connection with St. Mary's Church, Austin, Texas.

—Rev. A. Morrissey, C. S. C., Director of Studies in the University, is announced to lecture at Michigan City on Sunday, September 30. A treat is in store for the parishioners of St. Mary's Church.

—Leonard Macatee, '87, of Houston, Texas, is attending school at St. Edward's College, Austin, Texas. "Mac" is loud in his praise of Notre Dame, but the state of his health obliged him this year to select a school located in a milder climate.

—Among the welcome visitors of the week has been Mr. Daniel G. Taylor of St. Louis. Dan was one of the most popular boys at the College between '79 and '83, and a cordial welcome is hereby extended him to repeat his visit whenever he can conveniently do so.

—James A. Caren, '76, City Attorney, Columbus, Ohio, made a pleasant visit to his *Alma Mater* on Thursday last. He was heartily welcomed by many friends who were pleased to see him in the enjoyment of good health and to know of the success attending him. All hope that he will soon find time to repeat his visit.

—Rev. M. P. Fallize, C. S. C., '78, Rev. B. J. Roche, C. S. C., and Rev. F. Boerres, C. S. C., will leave to-morrow (Sunday) evening for Bengal, India, to take charge of the important mission recently entrusted by the Holy See to the Congregation of the Holy Cross. They will be met in New York by two other Fathers from Canada, who will join with them in their labors on the Indian missions.

—Very Rev. Father General Sorin is, we are glad to state, rapidly regaining his accustomed strength and vigor—a fact that sends a thrill of joy through every heart at Notre Dame; for the beloved Founder, with each succeeding year, binds the hearts of those around him closer to him. He has what seldom falls to the lot of

man, the esteem and love of all. His own great warm heart is a magnet to attract all. May Heaven spare him for long years to the spot that has witnessed his trials and his triumphs for forty-six years!

—On August 15 the following seminarians made their Religious Profession in the Congregation of the Holy Cross at Notre Dame: Patrick J. O'Connell, Antony Zubowicz, W. R. Connor and Fred. A. Reuter. The following Brothers made their Profession at the same time: Bro. Francis Regis (Francis R. Flood), Bro. Celsus (H. L. Courtney), Bro. Leo (Wm. Elbs). The following seminarians received the Holy Habit as members of the Congregation: J. A. Burns, '88, Edward Murphy, Jos. H. Black, Eliguis Raczynski, and James McDermott, and twelve Brothers.

Local Items.

—The evenings are getting cool.

—The new Boat Club quarters are quite elegant.

—The Pansophical Society will not be reorganized.

—There are several new faces among the Faculty.

—Now is the time to begin to write for the SCHOLASTIC.

—There are several post-graduates attending the University.

—The watermelon trade has been quite brisk during the week.

—Many of the societies were reorganized during the week.

—Vocal classes have been organized in the Minim department.

—A new stock from the East has just been received at the store.

—The Boat Club is well equipped for the rowing season this fall.

—There are signs of improvement everywhere, particularly in the choir.

—The recent drought has caused the lakes to be somewhat lower than usual.

—Mr. Pope, of Austin, Texas, has charge of the phonography classes this year.

—Have all mail matter from home addressed: "Notre Dame, Ind.," not "South Bend."

—Is it better to have "skived" and been caught, than never to have "skived" at all?

—Our genial friend, Mr. Frank Fehr, has just returned from an extended trip through Europe.

—Prof. Liscomb, of Chicago, will instruct and direct the vocal classes during the scholastic year.

—A new cement walk has been laid between Music Hall and the Seniors' smoking-room and gymnasium.

—The Curator of the Museum returns thanks to Master Ralph Palmer for a fine collection of mineral specimens.

—The old students miss the genial countenance of Prof. Musgrave of last year. He is now located in Chicago.

—Navigation opened yesterday. If time will permit, four crews will be trained for St. Edward's Day, October 13.

—The frame work of the roof on Sorin Hall is now completed, and a part of it already slated. The interior work will be rushed forward.

—Most of the players in the University football team have returned. It will afford them great pleasure to defeat Ann Arbor this season.

—Those intending to join the military companies should hand in their names as soon as possible, and have their measures taken for uniforms.

—The singing of the choir at the Mass on Sunday last was very fine. We hope that they will continue their excellent work all through the year.

—Arrangements will soon be made to have the College Library and reading-room open to students and Faculty during all the working hours of class days.

—The proportion of old students returning this year is unusually large—a fact that gives the assurance that the present year will be fully as satisfactory as the last.

—Speech-making began last Wednesday evening, when many of the new students were introduced to the boys by a committee consisting of B. Sawkins, F. Springer and J. L. Hepburn.

—Rev. President Walsh addressed the students on Thursday last, explaining the rules and regulations of the University, and giving the boys good, solid, practical advice on their duties and obligations.

—One hundred and fifty Springfield rifles were received during vacation for the use of the military companies. Many of the old officers have returned, and prospects are bright for a very efficient military organization during the year.

—Bros. Paul, Lawrence and Cajetan have thrown all their old-time energy into the work of reorganizing the baseball associations in their respective departments. The contest for the fall championship promises to be an unusually spirited one.

—The following officers were elected at the meeting of the Senior Baseball Association, held Thursday afternoon. President, Rev. A. Morrissey, C. S. C.; Directors, Bros. Emmanuel and Paul, C. S. C.; Secretary, P. Brownson; Treasurer, G. Craig; Field Reporter, J. B. Meagher; Captains, G. Cooke and F. Fehr.

—There are indications that a new impetus will be given to the study of vocal music. The popular young professor now in charge of the department has entered upon the duties of his office.

with zeal and energy, and we are fully confident that a rare treat awaits us when the vocal classes make their first public appearance on Oct. 13.

—It is to be hoped that the "Light Guards" will gather in larger numbers than ever at the roll call during the present session. The companies have been deservedly popular of late years, and few college organizations have been of more actual benefit than they. The Rev. Prefect of Discipline deserves a large share of the credit for the efficiency which they have attained; and we earnestly trust that his interest in their prosperity still continues undiminished.

—The members of the Minim Baseball Association held a meeting Thursday afternoon. The following officers were elected: Bro. Cajetan, C. S. C., President; C. Kœster, Vice-President; Fred Toolen, Treasurer; V. Kehoe, Secretary; H. Marx, Assistant Secretary; V. Kehoe, Fred Toolen, Captains First Nines. *Blues*—V. Kehoe, Captain, with H. Marx, G. Franche, H. Johns, L. Miner, H. Seerey, T. Roberts, J. Snyder, S. Bruel. *Reds*—Fred Toolen, Captain, with C. Kœster, McDonnell, J. Dempsey, J. Barbour, F. Webb, J. Haddican, F. Evers, and J. Dungan. F. Parker, and E. Lansing, were chosen Captains of Second Nines.

—Yesterday (Friday) morning at eleven o'clock the students assembled in Washington Hall to listen to an address from the Rt. Rev. Bishop Keane, on the subject of the new American Catholic University. The learned and amiable prelate spoke of the great pleasure which his visit of a month at Notre Dame had given him, and the regret which he felt at being obliged to leave. The great work which had been entrusted to him by the Holy See, as Rector of the new University, suggested the subject upon which he was glad to have an opportunity of speaking to the students. The project of establishing the University had long been entertained by the prelates of the United States; it had been spoken of in the Second Plenary Council of Baltimore, and had never been lost sight of. And now the generosity of an American Catholic young lady had furnished the means for its inception. The Church was the great educator, such was the office entrusted to her by her Divine Founder. Before the religious and political revolutions of the sixteenth century, she had established and maintained more than sixty universities throughout Europe. Her desire has ever been to spread the light of truth by educating the mind as well as the hearts of the people. Hence her anxiety at all times that true Christian education be encouraged, supported and diffused everywhere.

Bishop Keane spoke at length of the office of an university—its distinct office being to produce *learned* men. Schools and colleges furnished the elements and laid the solid foundations of education; but the university went further and made the *scholar*. The University would open next year by the Divinity School, and in quick succession would be followed by the open-

ing of the departments of Philosophy, Letters, Science, Law and Medicine. The Bishop spoke eloquently of the great advantages of a university education, and exhorted the students not to rest content with the studies of their college course, but to have the noble ambition of becoming learned men in one or more of the great specialties in the range of human knowledge. He would give three practical points to remember: 1st, Never leave off studying. 2d, Speak a good word always for Christian education. 3, Do what you can according to your means to promote and encourage the work of education.

After a feeling and glowing tribute to Notre Dame and the great work which it was accomplishing, the Bishop retired amid the most enthusiastic applause.

Bishop Keane left Notre Dame on Friday evening carrying with him the affectionate esteem and the best wishes of all at Notre Dame. We all hope for the pleasure of many another visit from the good Bishop.

—On Thursday morning, after the students' Mass, the old members of the Archconfraternity of the Immaculate Heart of Mary met in the basement of the church for the purpose of reorganizing. The venerable Father Cooney, who has grown old but not weary on the field of missionary labor, felt himself strongly reminded of his college days when the name of the Archconfraternity accidentally struck his ear, and he asked to be allowed to address the young men of the Association on the occasion. "Young gentlemen," said he, "I congratulate you." He then turned and produced a memorial card painted on silk and carefully preserved in a frame of Jeffersonian taste.

"Thirty years ago," he said, "I was a student here in the Senior department. Sixty-five of us—then one half of the entire University—were the members of the Association which you represent now. Before disbanding in June we left a souvenir of our Association, and it is now one of my fondest recollections to look at this plain frame with the picture of the Immaculate Conception, and the Heart of Mary in which are inscribed our names. My name figures there as President, and the lamented Joseph A. Lyons was the Vice-President of the Association. Ten of the members have become priests, and one of them is now the Archbishop of California."

He then proceeded to relate the history of the Archconfraternity with special reference to its establishment at Notre Dame, and in most touching and fatherly terms exhorted the young men to be faithful members of the pious legion and worthy children of the holy and Immaculate Mother of God. He dwelt at great length upon the privilege and blessing of belonging to the Archconfraternity, and concluded by saying that this was the reason why he saluted them by the words: "young gentlemen, I congratulate you."

Owing to the lateness of the hour, the election of officers for the ensuing year had to be post-

poned to a future meeting. The hour for the regular exercises on Saturday morning was announced, and several new students applied for membership and were admitted into the Society. The meeting adjourned with the usual prayer.

—Accessions to the Bishops' Memorial Hall: Gold pectoral cross and chain; episcopal ring; silver cross containing relics of St. Peter, St. Ignatius, St. Aloysius, St. Stanislaus, St. John Berchmans, and St. Peter Claver; curious old ring, used in reciting the rosary, owned by Rt. Rev. Bishop O'Gorman, first Vicar-Apostolic of Nebraska; Bishop O'Gorman's seal and gold-rimmed glasses, presented by Rt. Rev. Bishop O'Connor. Purple velvet beretta used by the first Bishop of Wheeling, presented by Sister M. Bernardine. Gold embroidered mitre used by Rt. Rev. Bishop McFarland; white moire antique silk mitre, embroidered in gold and colored silks and studded with gems, owned by Rt. Rev. Bishop Galberry, presented by Rev. Mother Xavier. Two letters written by the first Bishop of Covington, sent by an unknown friend; manuscript life of Rt. Rev. Bishop Lavialle, presented by the Rt. Rev. Abbot Benedict. Life-size oil-painting of Rt. Rev. Bishop Dubourg, first Bishop of New Orleans, presented by J. F—. Letter written by Rt. Rev. Bishop David, second Bishop of Bardstown; five letters written by Bishop Bruté; one written by Bishop England; seven written by Archbishop Purcell, presented by Sister M. Celestine. Large wax candle burned by the bier of Cardinal McCloskey; coat of arms of the first Bishop of Albany, presented by Mr. W. McLoughlin. Painting on copper of the Blessed Virgin and her Divine Son, two or three hundred years old, owned by the first Bishop of Harrisburg; large photograph containing pictures of Rt. Rev. Bishop Wood, Mgr. Corcoran, and several distinguished priests; lot of photographs and engravings of noted Catholics; large photograph of Pope Pius IX; likeness of Mr. Frenaye of Philadelphia, presented by Mr. W. Powers. Life-size oil-paintings of Most Rev. Archbishops Carroll, Neale, Maréchal, and Whitfield, handsomely framed in gold, presented by Mr. J. Francis. Photograph of the certificate of the consecration of the first American Bishop, by Bishop Wormsley; exterior and interior views of the Walworth chapel where Archbishop Carroll was consecrated; rare engraving of Archbishop Bailey; steel engraving of Archbishop Hughes; portraits of Father Nagle, S. S., Father Varela and other divines; manuscript of the first two volumes of the "History of the Catholic Church in the United States," presented by Dr. John Gilmary Shea. Father Finotti's preaching stole of white silk with woven designs in gold and colors, presented by Miss Emma Shea. Lot of *Catholic Herald*s; numbers of *The Catholic Press*, presented by H. Pierce. Life-size oil portrait of Rt. Rev. Bishop Chanche, presented by J. Norris. Forty-five letters written by American prelates, presented by Very Rev. Father Corby.

Roll of Honor.

SENIOR DEPARTMENT.

A. Ahlrichs, C. Amador, I. Bunker, E. P. Bassford, J. Bombeck, J. Brennan, J. Bretz, J. Burns, J. Bancroft, J. Brookfield, C. Burger, E. Blessington, W. Bruggemann, H. Barnes, F. Brown, J. Becker, D. Brewer, N. Beckwith, E. Conway, H. Crabb, M. Cassidy, J. Crooker, J. Cooney, S. Campbell, E. Chacon, G. Cooke, J. Cooke, H. Draper, C. Dacy, M. Dore, J. Delaney, G. Eyanson, B. Freeman, J. Foster, W. Fisk, R. Fleming, J. Fleming, J. Grange, M. Göke, T. Goebel, Jno. Giblin, Jos. Giblin, J. Hepburn, P. Houlihan, F. Hagan, W. Hayes, W. Hacket, L. Hacket, B. Hughes, L. Hermann, M. Howard, P. Hempler, Wm. J. Jennings, O. Jackson, A. Karasynski, J. Kinsella, G. Kimball, C. Cavanagh, P. Larpenier, M. Louisell, F. Lane, W. Lahey, J. Lesner, J. Lozana, A. Leonard, R. McNally, H. Murphy, M. Maloney, H. McAllister, G. McAllister, J. Mackey, O. McHenry, Jno. McCarthy, F. Mattes, F. Madden, J. McAuliff, J. F. McCarthy, C. McGinity, R. Nations, K. Newton, A. O'Flaherty, E. O'Brien, W. O'Brien, J. O'Shea, J. O'Connor, F. Powers, C. Paquett, L. Paquett, H. Prichard, H. Porter, B. Read, H. Robinson, M. Reynolds, D. Reedy, W. Roberts, J. Richardson, E. Stewart, J. Schmitz, R. Sullivan, E. Stanfield, H. Steiger, J. Toner, R. Velasco, H. Wise, H. Woods, W. Welch, J. Welch, F. Youngermann, H. Younker, L. Zinn, E. Zeitler, R. Zeller, W. Healy.

JUNIOR DEPARTMENT.

R. Adelsperger, J. Allen, W. Allen, H. Aarons, J. Ayer, E. Adams, E. Berry, C. Bombeck, W. Bates, U. Beaudry, J. Brady, M. Blumenthal, R. Boyd, W. Bailey, J. Bradley, E. Battes, W. Brainger, G. Coulter, T. Cleary, S. Cleary, J. Cunningham, E. Crandall, J. Connors, E. Connors, F. Connors, S. Ciaroschi, R. Case, W. Covert, J. Connelly, G. Connolly, L. Chacon, E. Campbell, S. Collins, L. Davis, N. Davis, H. Des Garennes, E. Du Brul, O. Du Brul, J. Dunn, W. Devine, A. Devine, N. D'Arcy, L. Dempsey, A. Daniels, J. Duffield, J. Ernest, C. Erwin, J. Flannigan, T. Falvey, F. Falvey, P. Fleming, C. Fleming, G. Frei, W. Galland, J. Girsch, J. Green, J. Healy, R. Healy, P. Healy, A. Heller, B. Hesse, E. Howard, C. Hinkley, L. Hoerr, W. Halthusen, W. Hartman, E. Hughes, M. Hannin, O. Ibold, W. Johnson, E. Jewett, F. Krembs, J. King, A. Kutsche, W. Kutsche, L. Kehoe, G. Lamon, J. Lenhoff, J. Moncada, T. Mahon, W. Maher, E. Maurus, L. Monarch, F. Mainzer, J. Malone, A. Mayer, E. Morrison, C. Mooney, J. Mooney, W. McDonnell, J. McCartney, J. McDonough, J. McGrath, J. McMahon, E. McIvers, J. McIntosh, L. McIntosh, R. McCarthy, W. McPhee, F. Neef, A. Neef, W. O'Neill, G. O'Brien, J. O'Mara, J. O'Donnell, M. Peters, C. Priestly, P. Populorum, H. Pechoux, F. Prichard, F. Peck, J. Peck, R. Porter, M. Quinlan, I. Rose, S. Rose, A. Roth, E. Roth, J. Reinhard, L. Reidinger, W. Rowsey, C. Schillo, F. Schillo, F. Sheehan, E. Schultze, W. Stanton, C. Sullivan, R. Spalding, L. Sutter, L. Scherrer, C. Scherrer, E. Savage, H. Silver, C. Shear, J. Talbot, F. Toolen, J. Wright, J. Walsh, A. Welch, G. Weitzel, F. Wile, W. Williamson, P. Wood, P. O'Brien.

MINIM DEPARTMENT.

F. Ackerman, S. Blake, J. Barbour, B. Ball, S. Bruel, T. Burns, F. Bearinger, H. Connelly, F. Cornell, W. Creedon, W. Crawford, A. Crawford, A. Cohn, C. Connor, W. Crandall, L. Downing, W. Durand, W. Du Quesne, F. Dunn, J. Dungan, Jas. Dungan, J. Dempsey, F. Dempsey, W. Connor, E. Dorsey, G. Evers, F. Evers, E. Fonquet, G. Franche, C. Franche, T. Finnerty, E. Falvey, W. Foster, C. Grant, A. Greene, W. Goodwillie, I. Gregg, F. Goodman, H. Hendry, J. Hagus, W. Hamilton, R. Hinds, E. Hedenbergh, J. Haddican, H. Johns, C. Kroolman, R. Kirk, S. Keeler, C. Koester, V. Kehoe, E. Lansing, M. Levi, G. Livingston, H. Londoner, A. Lonergan, J. Marre, A. Marre, J. Maternes, H. Marx, L. Minor, C. McPhee, A. Mattas, C. McDonnell, S. McGuire, H. Montague, H. Mooney, W. McDonald, W. Nichols, T. Neenan, J. O'Neill, H. Oppenheimer, H. Plautz, F. Parker, L. Paul, C. Paul, D. Ricksecker, F. Roberts, J. Seerey, J. Snyder, A. Seidensticker, L. Stone, P. Stephens, F. Toolen, P. Trujillo, S. Witkowsky, F. Webb, R. Webb, F. Wever, V. Washburne.

St. Mary's Academy.

One Mile West of Notre Dame University.

—Notes and tablet marks commenced last Monday.

—The Third Senior class-room boasts a new dictionary,—Webster's unabridged edition of 1888.

—The literary societies were organized last Tuesday. The officers elected will be given in our next.

—The Graduating Class promises to be very large this year; fifteen or sixteen hope to carry off first honors.

—The Phonography, Type-Writing and Book-Keeping classes are well attended. Much interest is manifested.

—The young ladies have already taken part in the choir singing. Bordese's Mass was rendered on Sunday last.

—Many of the young ladies, on their return, brought new pupils with them, thus showing their devotion to St. Mary's in a very practical way.

—Warm thanks are tendered Mrs. M. Hull, of Omaha, Nebraska, for four beautiful engravings generously presented to the Art Department.

—Omaha bids fair to rival Denver soon, as regards her representatives at St. Mary's. This year, Omaha sends us Misses E. and T. Balch, M. Hull, L. Dolan, B. Hillman, M. Hillman, E. Morse, S. Hamilton and N. Burchard.

—The teacher of the French classes has procured a set of games, especially designed as aids in the study of French Grammar. The verbs are easily mastered by means of these games, at recreation, without in the least taxing the mind.

—The Minims are as usual favored by all. They are to have a special politeness cross for their department this year. Miss Maggie McHugh wears it the first week. Already there are Minims from Illinois, Missouri, Colorado, New Mexico, and New York.

—The arrival of the Colorado pupils, was quite an event last week. The young ladies report having had a delightful trip. The Misses M. and I. Horner, Roberts and O'Brien joined the party at Kansas City, as did also little Effie Regan, who travelled alone to that point from Victoria, Texas.

—The formal opening of the scholastic year took place on September 8th, when solemn High Mass was celebrated by Very Rev. Father General, who addressed to the pupils a few appropriate words on the feast of the day, and exhorted all to place their hope of success at the feet of Mary Immaculate.

The Influence of the Church on Literature.

Over the long vista of ages a retrospective glance cannot fail to discern the glorious light which our holy mother the Church sheds upon the moral and literary world. Prejudice, while opposing, must secretly admit it. Majestic, triumphant, her steadily advancing tread has resounded through the centuries. "Forward!" the command to which she ever proves responsive. Her flowing garments, gleaming with the brilliancy of infinite truth, overshadow protectingly all that would tend to benefit mankind. Her inspiration kindles in the artist's soul the fire of genius, which transforms the cold marble into living shapes of exquisite beauty, or robes the canvas with heaven-borrowed hues; she moves the musician's mind to reduce from a chaos of sound entrancing melodies for pæans of praise to her divine Spouse. The poet's eye at her maternal bidding "doth glance from heaven to earth, from earth to heaven," and gives to nature's beauties names and interpretations which charm and elevate the human mind. She it is who nerves the soldier's arm to strike in the cause of right; nor is she less solicitous to encourage the scientific and industrial arts. Above all is her mission recognized in providing nourishing food, not only for heart and soul, but for intellect as well.

Can we overestimate the glories her children have gained in the fields of art, literature, science or war? Each year but adds new brilliancy to her wondrous crown whose lustre, instead of diminishing, grows brighter with the lapse of time. The gems that sparkle in this diadem owe their matchless hues to no foreign aid; the blood of her martyrs has dyed its rubies; the purity of her saints has lent to its pearls their milky whiteness; the virtues of Mary's children have borrowed from their Mother's robe an exquisite hue with which to adorn its modest turquoises; the flash of intellect has given to its diamonds their prismatic radiance.

Let us in spirit stand a moment on the threshold of the New Era, that of Christianity, ere the heavy portals clang together never to be re-opened. Behind us is the darkness of paganism, while through its gloomy shade Error walks untrammelled, Evil at her side; but before us the world is basking in the sunlight of truth, and over all falls the shade of our Mother's mantle. Another reign is inaugurated, and the heart of Christianity infuses new life into the veins of civilization. Heathen perfections and acquirements yield to a new sway, and are consecrated to the use of the highest and best.

Then begins that triumphal progress, while all the world intones the glad *Te Deum*. Perfection, however, has not yet arrived. From the chaos of a rude barbarism must be carved the forms of civilization, and the chisel in the hand of Mother Church awakens a responsive beauty.

For hundreds of years, war and pillage engaged man's utmost power; but now the torch of learning had lighted the blaze which was to spread without ceasing. Many holy souls who had consecrated their lives and labors to God's service were working unceasingly in the production of literature. The monks in the seclusion of the cloister were the sole possessors of the learning of the times. With infinite pains and skill they accomplished marvels in the work of book-making, many of which still exist to challenge our wonder and admiration. From the fragments that remain to us we can form no conception of their gigantic achievements, for Time, the universal destroyer, has consigned to oblivion many of the fruits of their industry; and in this lamentable destruction, war, conflagration, theft, carelessness, ignorance, and cupidity, were all accomplices. Notwithstanding the losses these occasioned, there remain proofs of the almost incredible labors of these devoted souls to whom the world of letters owes so much.

The Latin and Greek languages contained the treasures of the ancient classics which would have remained locked to succeeding generations had not the key been studiously preserved by the far-seeing wisdom of the Church. In her Liturgy she preserves these reminders of a dead learning, and through these we possess the great thoughts of many minds.

At length the invention of printing introduced a new feature in the labor of book-making. The slavish toil which heretofore was necessary in the production of a volume gave way to comparative ease, and caused a wide diffusion of knowledge through the instrumentality of the press. Ever wise and far-seeing, the Church adopted this mighty aid to advancement, and employed it to send forth shafts wherewith to strike the nations. At the present day, when the world is flooded with pernicious literature, religion seeks to counteract this blighting influence by her efforts to supply ennobling works. In the education of youth, she unerringly shields them from the pitfalls of materialism and scepticism, and seeks to conduct them to the highest perfection in knowledge, be it human or divine. What a vast undertaking, and how admirably accomplished! Among her children, science finds its most devoted advocates, history its most impartial narrators, philosophy its erudite ex-

pounders, art its most gifted portrayers, music its divinely inspired interpreters; and as to the time of the Reformation (lamentable misnomer), Catholicity was Christianity; all the literary glory thus far attained reflected brilliancy on the undisputed reign of the Church. Afterwards opposition seemed to stimulate effort, to develop and encourage talent, and to exhibit latent energy. Many, unlike Henry VIII—who so basely betrayed his trust—have merited the title "Defender of the Faith." On that illustrious list glows the name of a Wiseman, a Newman, a Lacordaire, or a Faber; a St. Chrysostom, a St. Augustine, a St. Basil, or a St. Bernard; a Chateaubriand, or a Spalding. Mark this galaxy of stars, note the rays they diffuse on budding minds, then doubt the fact that with them the Church is the motive power; yet these are but a fraction of the myriads who rise up and call her blessed.

Continue then, our Mother, in advance, guiding, directing souls in search of bliss. The torch of truth in thy hand shall light the cavernous recesses of doubt and discouragement; the brightness of thy overshadowing robe shall not fade from view until our enraptured gaze shall be greeted by the radiance of eternity.

MARY F. MURPHY (Class '88).

Roll of Honor.

[For politeness, neatness, order, amiability, correct deportment, and exact observance of rules.]

SENIOR DEPARTMENT.

Par Excellence—Misses Arnold, Anson, Arasbech, Ash, Burton, Bloom, Beschameng, Barry, Bogner, Bush, Butler, Brewer, Bates, Barron, T. Balch, E. Balch, Clore, Currier, Clark, Crabbe, Clifford, Campagne, Connell, E. Coll, M. Coll, Campeau, M. Clifford, M. Davis, D. Davis, Dorsey, Donnelly, Ducey, C. Dempsey, Dority, Flannery, Fox, Grace, M. Gibson, A. Gibson, Guise, Geer, Hagus, Harnes, Hughes, Hepburn, Hurff, Healy, Harlen, C. Hurley, K. Hurley, Hammond, Hertzog, M. Horner, I. Horner, Hillas, Hamilton, Irwin, Jungblut, Johnson, C. Kerney, A. Keeney, Koopman, Kingsbury, Koepplinger, Ledwith, Lewis, Linnern, Moore, Miner, Marley, Morse, Meehan, McNamara, Moran, McCarthy, Nacey, Nelson, Norton, H. Nester, L. Nester, O'Brien, Paul, Prudhomme, Piper, Quealey, Reily, Prutfrow, Roberts, Regan, Reidinger, Spurgeon, Shrock, Studebaker, Slesinger, Thayer, Van Riper, Van Horn, Van Mourick, Webb, Zahm, M. Voechting, B. Voechting.

JUNIOR DEPARTMENT.

Par Excellence—Misses Burdick, M. Burns, E. Burns, Bloom, Barry, Burchard, Cooke, A. Cooper, E. Cooper, Churchill, Campbell, Dolan, Dempsey, Dexter, Dreyer, Ernest, Farrell, Flitner, Göke, Hull, Hansford, Kelso, Kahn, Kloth, Kaspar, Lauth, Miller, McPhee, M. McHugh, O'Mara, Northen, G. Papin, Patrick, Pugsley, Palmer, Penberty, Quealey, Regan, Rose, Rinehart, Rowley, Smith, M. Smith, Thirds, M. Schoelkopf, T. Schoelkopf, Sweeney, M. Scherrer, A. Wurzburg, N. Wurzburg.

MINIM DEPARTMENT.

Par Excellence—Misses Crandall, B. Davis, Maggie McHugh, M. McHugh, A. Papin, E. Regan, S. Scherrer, J. Smith, N. Smith.